

Modesty and Faithfulness

In Opposition to

ENVY and RASHNESS:

OR, AN

ANSWER

To a Malitious PAMPHLET,

CALLED,

*A Second Argument for a more full Union amongst Protestants,
Wherein the Nonconformists taking the Sacrament after the
manner of the Church of England, is justified, &c.*

In which Pamphlet the Church of *England* and the
Clergy, as also the Protestant-Dissenters, are
abominably Abused.

The Demonstration whereof is humbly Presented to the Considera-
tion of the Conforming and Nonconforming Protestants.

By JAMES JONES, a Protestant-Dissenter, and Citizen of *London*.

Job. 13. 7. Will you speak Wickedly for God, and talk deceitfully for him?

*Act. 8. 22. Repent therefore of this thy Wickedness, and pray God if per-
haps the thought of thy Heart may be forgiven thee.*

L O N D O N :

Printed for *Thomas Maltby* at the *Sun* in the *Poultry*.

1 6 8 3.



A few Sober Reasons for Printing and Publishing this Book.

I. **B**ecause the Author of the aforesaid Pamphlet, though he doth Reason like a Child, yet in the railing part of his Pamphlet, he doth shew himself like Goliath, in speaking proud Words against our Protestant Israel; and the manner of his Expressing himself in several parts of his Pamphlet, doth shew as if he did conclude in the Pride of his Heart that none of the Protestant-Dissenters would venture to answer his Pamphlet, for fear of danger to themselves.

II. Because the not Answering of his Pamphlet would give him too much cause to Vaunt and boast the more, as Goliath of Gath the Champion of the Philistines, when he did proudly shew himself by way of challenge, and none of the Israelites for several days appeared to answer his Challenge, till poor David in the Name of Israel's God took up the cause, though he was frowned upon by some of his Brethren for so doing, which made him say, Is there not a Cause? 1 Sam. 17. 27.

III Because the Pamphleteer hath appeared in publick to Reproach the Servants of the living God, both Church men as well as Dissenters, about the Unalterable Decrees of God, and therefore he ought to have a publick Rebuke; and the Holy Scripture saith, Prov. 27. 5.

Open Rebuke is better then Secret Love.

ERRATA.

By reason of the Authors absence from the Press, there has some faults escaped, one of the most considerable of which the Reader is desired thus to Correct:

Page 9. line 2. for, not over-learned, and so it may be said, &c. Read, not over-loaded with Learning, though some of them are Excellent in Learning, and so it may be said of some of the Dissenters.

Modesty